

# The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

*Chillingworth.*

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To the Editors of the Gospel Messenger.

## SERMON

### ON THE FOURTH OF JULY.

THE anniversary of our Independence occurring in the present year on the Lord's day, has induced me to send you the following discourse. Should you deem it worthy of a place in the *Gospel Messenger*, you will oblige me by publishing it.

ALPHA.

He is the Governor among the nations.—He putteth down one, and setteth up another. *Psalm xxii. 28; and lxxv. 7.*

THE fall of a great nation excites the most serious reflections. Its existence does not appear connected with the changes daily occurring in the material world, nor with the lives of a particular generation of men. It has outlived many successive generations of men, and perhaps sustained various revolutions. It is natural, therefore, to attach to it the idea of perpetuity, or, at least, of a duration equal with that of the Earth. When it falls from its elevation, and, at length, loses its name among the nations, we feel most sensibly the instability of worldly grandeur, and the transitoriness of terrestrial things. How often does such a reflection meet the reader of history! The great nations of the first ages no longer exist even in name. The territory which they signalized is now a petty province, and their mighty cities are the habitation of the wild beast, and the bird

of prey. Assyria, Babylonia, Media and Persia, excite no interest but by the recollection of what they once were; and the nations who succeeded them, the Macedonians, Grecians, Carthaginians and Romans have, in their turn, fallen from their proud elevation, and been crumbled into dust.

In the queen of cities, the seat of letters and the mistress of the world, the traveller now beholds only the trophies of conquering time, and the ruins of greatness.

Since these another generation of mighty empires has passed away; and even in our own day, do we not behold nations, who but lately ruled the world, sinking into insignificance, while others, who a century since had scarcely a name, are as rapidly ascending to the heights of political power. In our own territory these changes have been remarkably illustrated. Three centuries since, America belonged to a people wild and uncultivated as her own forests and mountains, but, powerful by their physical strength and their numbers. These millions have passed away. They are reduced to a few wandering tribes. This has not been effected by the sword, but by the slow operations of various means, without any design, or indeed idea, that they should produce such an effect.

God putteth down one nation for wise though inscrutable purposes, and the means can never fail of their effect since they are of *his* selection.

God raiseth up a nation. Who could have supposed that a few Pilgrims, seeking in a strange land the enjoyment of privileges which circumstances had denied them in their own; and a few needy adventurers, desirous to improve their condition, would lay the foundation of a colony, which, in less than three centuries, would not only dispossess the original inhabitants, but, in a contest for independence, prove stronger than its mother country, who was renowned as among the most powerful nations of the Earth? Surely, in our own history we may read a confirmation of that assertion of the Scriptures; that, as clay is in the potter's hand, so is every nation in the hands of the Lord; and that, at any instant, he can plant and build one kingdom, and pluck up, pull down, and destroy another.

While we read of the fall of so many nations, let us not suppose, that our mountain is so strong that we shall never be moved. Instability is the motto of the present scene of things. Perishable is stamped upon this Earth, and all that is in it.—There is a world without end, a kingdom which hath foundations, a city whose gates are everlasting, and a temple not made with hands eternal in the Heavens. It is in such places only that man can be truly happy. It is the heavenly Canaan alone which can justly claim his affection and desires. What a grandeur does this unchangeableness and this eternity give to our God and *his* Kingdom! He is the same yesterday, to-day, and for ever, from everlasting to everlasting, and his Kingdom is that which shall have no end.

In considering the rise and fall of nations, the mind is very naturally turned to the case of the Jews. That wonderful people have frequently changed their form of government; they have been subjected to foreign and domestic wars; they have been completely driven from their own ter-

ritory; they have, for centuries, resided among other nations, so long, indeed, that climate has had its effect, slow as it is, on their complexion; they have adopted many of the customs and the language of those among whom they reside; in short, they have been subjected to the operation of all the causes which have occasioned the destruction of other nations. But, they still exist, preserved by the providence of God, under the influence of those divine institutions received through Moses. Since their origin, nation after nation has risen into political existence, and passed away. They are preserved as a monument of the overruling providence of God, and of his faithfulness to his promises, even that covenant which he made with Abraham, Isaac and Jacob. They are preserved as a living evidence of the truth of divine revelation, and for important purposes to be accomplished by them in the latter ages. Their preservation is a remarkable corroboration of the doctrine of our text, "The Lord is the governor among the nations. He putteth down one, and setteth up another."

Permit me, now, to invite your attention to some reflections suggested by our subject.

And first, I would observe, that the Christian can contemplate the changes and chances of this mortal life with a moderated emotion. He remembers that change and death belong only to the present scene; that there is a world, it is the world of his hopes and pursuit, in which life is everlasting; and there is no other change but from joy to joy, and from glory to glory. He feels that the inconveniences of the present time are not worthy to be considered in the light of that felicity revealed through Jesus Christ. But, in this transitory and perishable state of being, chiefly is he supported and comforted by the reflection, that all things are under the control of that God whose wisdom is unerring, and whose goodness transcends the con-

ception of the highest Angel. "The Lord reigneth" is a doctrine which will calm the bosom of the believer; and if, at any time, he should tremble for the fate of his country, he will remember that this same Lord is Governor among the nations.

Again—we are told in the text, that there is a time when God setteth up a nation. It is the time of their weakness; when, by raising them, God illustrates his great power, and excites their willing gratitude and a general homage; or, it is the time when a people, by their religious character, have gained the favour of God, who, by their elevation, would encourage their perseverance and the imitation of other nations. The nation to which we belong, has been signally raised up by God, first, above the hordes of surrounding Savages, and next, from colonial dependance to a station among the first in the world, not only in arms, but in civilization, in intelligence, in freedom, and, above all, in religious privileges. For these things we have reason to be grateful. But, let us remember that, though we are now a strong nation, that we are still dependant upon God; that, unless we feel this dependance, his favour will be withdrawn from us, and that our prosperity will not advance as it now promises, if we become confident in our own resources, and neglect the fear and worship of Almighty God, for he has expressly declared, that "Righteousness exalteth a nation."

There is a time when God putteth down a nation. It is that time when, like Egypt, they confide in their chariots and horsemen, in the wisdom of their statesmen and the valour of their citizens, and look not to the Lord who giveth strength in the day of battle. It is the time when, as in Persia, sensuality and luxury pervade the community; as in Rome, oppression and cruelty are practised with impunity; and, as in Judea, the honour due to God is rendered to idols. Let

us remember, that should we become an immoral people, unjust in our intercourse with other nations, unfriendly among ourselves, and addicted to lasciviousness, excess of wine, revellings and banquetings; or, even should we observe the principles of morality, yet, if we become an irreligious people, the sun of our glory will depart from us, and the time will arrive when God will seal our downfall.

My Brethren; On this birth-day of our country, I have thought that some such reflections as I have now offered would be seasonable. Religion not only permits but recommends the love of country. The ancient people of God cultivated this sentiment, and I know not by whom it has been more delightfully expressed: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth. By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion." Judea was endeared to them as the land of their fathers, the home of their infancy; but, especially as the chosen spot of a free and happy government, and of such religious principles as could be enjoyed no where else. And, do not such associations enter into our reflections whenever we think of that goodly heritage which the Lord hath given us?

The pattern of all perfection, our blessed Lord, on more than one occasion, expressed the emotions of the lover of his country. When he beheld his city, and remembered the calamities about to visit it, he wept over it, and it was he who said, "O Jerusalem, Jerusalem, how often would I have gathered thee together, as a hen doth gather her chickens under her wings." When he descended on Earth with the best blessing ever brought down from Heaven, he came first "to his own," and he charged his Apostles in preaching the Gospel, to begin at Jerusalem.

But, while we cultivate the love of our country, let us love God more, to whom we are indebted for all the blessings which we enjoy, by whose good providence it is, that we are placed in a good land and a large, a land of peace and abundance, of freedom and education, and pure and undefiled Religion.

Anxious for the fate of our country, and there can be no better evidence of a sincere affection for it, let us habitually in its behalf, call on him who can avert danger, give security to its present blessings, and advance it to a still higher degree of national honour and happiness.

Especially, let each man as he loves his country, cultivate personal holiness. By this, he may promote its welfare more effectually than by any other means whatever.

His example may have more efficacy than the wisest laws under the wisest administration. His prayers may procure blessings beyond the reach of the mightiest energy of man. And his holy life may save his country, when the cloud of divine wrath is ready to burst upon it.

He who faithfully serves God does effectually serve his fellow-men, for true Religion will not only draw down blessings on the man in whom it is established, but on his household, on his nation, on all his interests temporal and eternal.



For the Gospel Messenger.

### ON THE MINISTRY AS A DIVINE INSTITUTION.

#### No. III.

#### CHAPTER II.

*The Spiritual Church the same under different dispensations.*

THE Church of God is a visible Society, and has existed under three different dispensations, from the be-

ginning of the world. From the time when the Messiah was first promised to our primordial parents, until the mediatorial kingdom shall be surrendered to the Father, every thing in the Church of God *has had, and will have*, reference to this kingdom of the Redeemer.<sup>a</sup> When the Apostles were about to decide upon the admission of the Gentiles into the Christian Church, St. James adverted to the prophecy of Amos,<sup>b</sup> and showed, that he had predicted this event; calling the Church of Christ "the tabernacle," in reference to the Jewish worship. "And to this agree the words of the Prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."<sup>c</sup> St. Paul declares that the *Gospel* was preached to the *Jews*, under the *old* dispensation, as well as under the *new*.<sup>d</sup> What was predicted and typified under the Law, our blessed Lord declares, must be fulfilled under the *Gospel*. "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."<sup>e</sup> But even *before the delivery of the Law*, God promised to Abraham, in his uncovenanted state, justification through the Messiah; or, as St. Paul expresses it, "God preached before the *Gospel unto Abraham*."<sup>f</sup> And the same Apostle, preaching to the *Jews* at Rome, "expounded and testified the kingdom of God, persuading them *concerning Jesus*, both out of the *Law of Moses*, and out of the *Prophets*, from morn-

<sup>a</sup> 1 Cor. xv. 24. 28. <sup>b</sup> Amos, ix. 11. 12. <sup>c</sup> Acts xv. 15—18. <sup>d</sup> Heb. iv. 2. <sup>e</sup> Matt. v. 17, 18. <sup>f</sup> Gal. iii. 8.

ing till evening.”<sup>g</sup> And again: St. Paul declares that *Adam* was “the figure of him that was to come.”<sup>h</sup>—Writing to the Corinthian Converts, the same Apostle says, “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ—Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.”<sup>i</sup> And a greater than St. Paul has shown, that the old testament scriptures are filled with types and prophecies of the Christian dispensation. Jesus Christ said, “Search the Scriptures;” *i. e.* the old testament scriptures, for the new were not then written; “for in them ye think ye have eternal life: and *they are they which testify of me*. There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for *he wrote of me*.”<sup>k</sup> And again: “Christ said unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at *Moses and all the Prophets*, he expounded unto them in all the [old testament] Scriptures, the things *concerning himself*.”<sup>l</sup> And lastly, an Apostle says, “the Covenant that was confirmed before of God in Christ, the law, which four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. The law was our schoolmaster to bring us unto Christ.”<sup>m</sup>

<sup>g</sup> Acts xxviii. 23.      <sup>h</sup> Rom. v. 14.  
<sup>i</sup> 1 Cor. x. 1—10. See marginal references.      <sup>k</sup> John v. 39, 45, 46. See Gen. xlix. 10.      Compare Deut. xviii. 15, 18. with Acts iii. 22. and vii. 37.      <sup>l</sup> Luke xxiv. 25—28.      <sup>m</sup> Gal. iii. 17, 24.

The more we examine this subject, the greater shall we perceive the affinity to be, between the old and the new dispensations, or the Jewish, and the Christian Churches. The number of the Apostles appointed by our Lord, appears to have had reference to the twelve tribes of Israel, under the twelve Patriarchs;<sup>n</sup> and in the Church triumphant in heaven, where the Jewish and the Christian Churches are united, we find “twenty-four elders sitting upon twenty-four seats, clothed in white raiment, with crowns of gold upon their heads.”<sup>o</sup> The seventy disciples have been universally considered as having reference to the seventy elders appointed by Moses,<sup>p</sup> and to the great Sanhedrim of the Jews, called in the New Testament, *The Council*.<sup>q</sup>

There is another similarity deserving of notice. There were two Sacraments in the Jewish Church, ordained by God himself, viz. Circumcision<sup>r</sup> and the Feast of the Passover;<sup>s</sup> and in the Christian Church, the same number was instituted by Jesus Christ, viz. Baptism,<sup>t</sup> and the Lord’s Supper.<sup>u</sup>

There are many other passages which might be quoted to the same purpose. But these will be sufficient to show, that the old testament scriptures, and all the sacrifices, &c. of the temple service, derived their spirituality from that Redeemer whom they prefigured and foretold. Faith was the living principle under the law, as well as the Gospel.<sup>v</sup> It was “the Lamb slain from the foundation of the world,”<sup>w</sup> whose blood was typified under the Patriarchal and Mosaical dispensations, and poured out under the Gospel. It was “the hope of eternal life” through Christ, “which God, that cannot lie, promised before the world began,”<sup>x</sup> which warmed the

<sup>n</sup> Matt. xix. 28.      <sup>o</sup> Rev. iv. 4.  
<sup>p</sup> Exod. xviii. 13—27.      <sup>q</sup> Matt. v. 22. and Acts, *passim*.      <sup>r</sup> Gen. xvii. 10—15.      <sup>s</sup> Exod. xii. 1—21.      <sup>t</sup> Matt. xxviii. 19.      <sup>u</sup> Luke xxii. 19, 20.  
<sup>v</sup> Heb. x.      <sup>w</sup> Rev. xiii. 8.      <sup>x</sup> Tit. i. 2.

devotions of the Patriarch and the Jew, as well as the Christian. "Jesus Christ is the end of the law for righteousness to every one that believeth." *y* And it is here worthy of remark, that as Christ was to be sacrificed at Jerusalem, *z* so all the sacrifices under the Law, as they had reference to him alone, were commanded to be offered there, and nowhere else. *a* As the object of these dispensations was to reconcile man to his offended God, through the blood of atonement, Jesus Christ has united them all in himself; "for he is our peace, who hath made both" Jews and Gentiles "one, and hath broken down the middle wall of partition between us. They who sometimes were far off, are made nigh by the blood of Christ." *b* The blood of atonement is the fulfilment of the Law, and the life and perfection of the Christian Church.

#### A PARISH MINISTER.



For the Gospel Messenger.

#### CHRISTIAN FAITH.

##### No. I.

"I AM JEHOVAH: that is my name: and my glory will I not give to another." *Isa. xlvi. 8.*

Because—"I am JEHOVAH, and there is none else: there is no God beside me." *Isa. xlvi. 5.*

But—"All men shall honour the Son, even as they honour the Father." *John v. 23.*

And—"At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth." *Phil. ii. 10.*

Because—"The Son" is "the image of the *invisible* God," *Col. i. 15*; and "God, being a Spirit," *John iv. 24*, and having "no manner of similitude," *Deut. iv. 12. 15*, the Son, in

*y* Rom. x. 4.

*a* Deut. xii. 10—15.

*z* Luke xiii. 33.

*b* Eph. ii. 11—15.

his divine nature, is the image of the Father's Essence or Spiritual Nature, and is therefore God; and "in him dwelleth all the fullness of the God-head bodily," *Col. ii. 9.*

As we are commanded to "worship God in the spirit," *John iv. 24*, so are we commanded to worship the Son in the spirit likewise, *John v. 23*. As the Father is entitled to receive the homage, adoration and praise of every created being; and as the Son is equally entitled to receive the same homage, adoration and praise of every created being, there must either be two independent beings entitled to this high and everlasting honour and adoration, or, these Beings, partaking of the same spiritual nature or essence, subsist, with "the eternal Spirit," *Heb. ix. 14*, in the unity of JEHOVAH; and constitute the God of the Bible, whom Christians are commanded to adore.

#### A BIBLE CHRISTIAN.



THE following Prayer was found among the papers of the late excellent Mrs. Gregorie, a member of St. Philip's Church in this city. Whether it be original or not, we are uninformed; but it is so descriptive of her well known benevolence, and exalted piety, that we think it may have been composed by herself. This, however, is but conjecture.

#### A PRAYER.

O, THOU who art Love itself, in thy infinite mercy let a ray of thy Divine Nature animate my soul—let Charity, unfeigned Charity, be the vital principle of all my thoughts and actions. May I ever remember, that it consisteth not merely in almsgiving, or in any partial acts of benevolence, but, to be truly acceptable in thy sight, must be a living and unfading spring in the soul, flowing with universal kindness and good will, and

banishing thence every passion or emotion contrary to its pure and heavenly nature, in humble imitation of Him who, in his abundant love, came from the mansions of eternal bliss, to lead us, wretched wanderers, into the paths of life, and to die for our transgressions. May I earnestly, and unremittingly, endeavour to the utmost of my ability, to love, serve, and befriend all, as readily and sincerely forgive all trespasses against me, as I implore and hope for thy forgiveness.

O, thou Omnipotent! to whom all hearts are known, cleanse me from all my secret faults, purify my inmost soul from pride and vanity, those fruitful sources of malice, discontent, and all uncharitableness. May I never harbour one envious thought against my betters, or jealousy against my equals, or contempt against the lowest or meanest of the human species; but ever bear in mind the great Original from whence they are derived, that Christ's precious blood was shed for them; and that with the greatest and wisest of mankind, they will be, through thy mercy, fellow heirs of eternal life and salvation.

O, Almighty giver of all and every good gift, pour into my heart such an abundance of this grace, that with a mind enlarged by love and gratitude to Thee, and every kind and tender feeling for my brethren in mortality, I may humbly endeavour to follow the steps of that glorious pattern of Supreme love, the ever blessed and adorable Lord Jesus.



To the Editors of the *Gospel Messenger*.

#### ON CLERICAL ABERRATIONS.

On my journey to this city, New-York, I had a favourable opportunity of inquiring into the state of Religion in the Dioceses through which I passed, and was much gratified to learn the general prosperity of the Church, particularly in North-Carolina. I

every where heard that, the more the sober and rational worship of our Church became known, the more were her beauty and holiness reverenced and admired; and I trust, her holy influence now gladdens the heart, and directs the conduct of men, where, until but lately, her venerable forms and divine ordinances, were but imperfectly known. May God continue to bless the exertions of his Ministering Servants to his own honour and glory! May the knowledge of the Redeemer's love, and the sanctifying influence of the Holy Spirit, "cover the earth, as the waters cover the sea;" and may the people of every nation and tongue, "become one fold, under one Shepherd," Jesus Christ our Lord!

It was my custom, on every Lord's Day, to suspend my journey, and to go to Church, when it was possible for me to do so; or when otherwise, to employ myself as appropriately to the day as circumstances would admit. And I assure you that, besides the pleasure of offering up my own devotions in God's "house of prayer," my feelings have not unfrequently been excited by the serious attention of my fellow worshippers, and with the regular and devout manner in which the services of the Sanctuary were, generally, performed, and which, reminded me strongly of the usages in your Diocese. In one place, however, where I happened to be on a Sunday, the case was otherwise; although the Minister had the reputation of being a very pious, zealous, and popular young man. It gives me real pain to be obliged to state my disapprobation, of the manner in which the Morning Service was performed; and to say, it was wholly unwarranted by any authority or usage of the Church.

It is greatly to be regretted, that some few of our young Ministers, whom we meet with now and then, and who are neither deficient in talents or learning, will not allow them-

selves to be persuaded, that the collective wisdom of the General Convention is superior to their own; and that they lie under a reasonable necessity, as well as a most sacred promise made at their ordination, to perform the stated services of the Church, as the Book of Common Prayer, the Canons and Rubrics prescribe. This is not a matter of opinion, but of obligation. Every Clergyman in the Protestant Episcopal Church, *before he was ordained*, subscribed the following declaration in the Bishop's Register:—"And *I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States.*"\* The Clergy have not been appointed to their cures to make laws for regulating the public service of the Church; but, to perform that service in conformity with those laws and regulations which are made by the proper authority. If all were to be rulers, the harmony, as well as the unity of the Church, would soon be destroyed; and, as all cannot rule, obedience is a mark of wisdom. There can be no sufficient apology offered for the conduct complained of; for when a man knowingly and willingly breaks a positive law which he is in duty bound to obey, he knows that he does wrong; and he who wilfully does wrong, violates the moral law. While he continues a Minister of the Episcopal Church, let him act as the Church requires. Common respect for her authority, certainly requires this of all who do not claim to be independent of her control. If there be any who set up this claim, they, necessarily, cease to be her Ministers.

It may, perhaps, be useful to some of my young brethren, as well as to their congregations, to recall to their minds the opinions and declarations of our venerable fathers the Bishops, on this important subject. It must be

\* Constitution of the Pro. Epis. Church in the U. S. A. art. 7.

remembered by every Clergyman in Priests Orders, that he was publicly asked by the Bishop at his ordination, in the presence of God, and of his Church, this, among other questions: "Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourself to their godly judgments?" To which the Candidate publicly and audibly replied: "I will so do, the Lord being my helper."

Having given this solemn and sacred pledge to the Bishop, in the presence of God and his Church, and having ratified the same by receiving the holy Sacrament of the body and blood of our Lord Jesus Christ, the Clergy are subject to the admonitions and instructions of their ecclesiastical superiors. In conformity with this obligation, the House of Bishops have, at various times, addressed to the Church, several *Pastoral Letters*, from two of which the following extracts are made, and to which I earnestly request the attention of Laymen, as well as Clergymen:

"When we bring before you, brethren, the subject of *public worship*, you will of course suppose, that it is principally with a view to the devotions, which, with no extraordinary degree of harmony and much previous deliberation, have been constituted our established liturgy.

"Independently on the admirable prayer prescribed by our Lord himself,\* there is no fact equally ancient,

\* The Lord's Prayer is given to us by St. Luke (chap. xi. 2,) under the injunction—"When ye pray, say"—which is evidently language expressive of the appointment of a form. But the construction has been thought to sustain an abatement of its force by the words in the parallel place of St. Matthew (chap. vi. 9.)—"After this manner pray ye." There is, however, no difference of sense in the two places. The Greek word *εἴπεις*, transl-

of which we are more fully persuaded, than that the having of prescribed devotions, is a practice that has prevailed from the earliest origin of our religion. We mean not, that there were the same forms of prayer in all churches; but that every local church had its rule, according to the suitability of time and place, and under the sanction of the episcopacy of the different districts. And we are further persuaded, that the christian economy in this matter was no other than a continuation of the Jewish, as prevailing in that very worship which was attended on, and joined in, by our blessed Saviour and his apostles. This is a mode of worship, that has been handed down to us through the channel of the church of England; and we suppose that we may affirm, as a notorious fact, its being acceptable to our communion generally.

"But, if this feature of our system is to be retained, we cannot but perceive, that the order of divine service must be directed, not by individual discretion, but by public counsel. If, on the contrary, this principle is to cease to govern, we know of no plea for deviation tolerated in any minister, which will not extend to the indulgence of the humour of every member of his congregation. For this is a necessary result of that property of our ecclesiastical system, which contemplates the exercises of prayer and praise as those of a social body, of which the minister is the leader.

ted "after this manner," may be rendered "thus;" that is, "in these words." For that either of the two phrases would have expressed the meaning, appears from chap. ii. 5, of the same evangelist. When Herod had demanded of the sanhedrim, "where Christ should be born," they made answer, "In Bethlehem, of Judea; for thus [τρόπῳ] it is written by the prophet." Then they go on to repeat the prophet's words,—"And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor, who shall rule my people Israel."

GOS. MES.—VOL. I.

"If there should be in any a rage for innovation, it would be the more deplored by us, from the circumstance that it often originates in the affecting of an extravagant degree of animal sensibility; which, it must be confessed, will not be either excited or kept alive by the temperate devotions of our prescribed liturgy. There are but few prayers handed down to us in the New Testament: If, however, any who may be advocates of an enthusiastic fervour, would duly contemplate the spirit that animates these prayers, they would not, we think, undervalue those of the church, as though they were uninteresting to the best affections of the human heart.

"It is impossible that there should be composed forms for public use, and yet that individuals should not perceive instances in which, according to their respective habits of thinking, the matter might have been more judiciously conceived, or more happily expressed. It is, however evident, that this, far from being prevented, would be much increased, by removing the subject from the controlling authority of the church, to that of her ministers in their respective places. The cause of the supposed evil, is an imperfection in human affairs, to which they will be always liable; and a temper to accommodate to it, is an essential circumstance of a worthy membership of society, whether civil or religious. The dissatisfaction alluded to may affect either circumstantial, or the essence of the established liturgy. If it apply to the former, submission of private opinion is one of the smallest sacrifices which may be exacted, for the maintenance of order. But, if any should lightly esteem the service, from the opinion that it is below the dignity of the subjects comprehended in it, and unequal to the uses which prayers and praises point to; we have so much to oppose to such a sentiment, in the sense of wise and holy men of our communion in for-

mer ages, still shining as lights to the world in their estimable writings; so much, also, in the acknowledgment of judicious persons not of our communion, both in past ages and in the present; and so much of the effects of the habitual use of the liturgy, on the tempers and on the lives of persons, who, in their respective days, have eminently 'adorned the doctrine of their God and Saviour;' that, if we spare an appeal to the modesty of the complainants, we are constrained to make a demand on their justice; and, in the name of all true members of our communion, to insist on being left in the secure possession of a mode of worship, which has become endeared to us by habit and by choice. It is on this ground, that we consider every churchman as possessing a personal right to lift up his voice against the intermixture of foreign matter with the service; rendering it such, as can never be acceptable to the same judgments, or interesting to the same affections.

"In regard to any license which may be taken of another kind, that of varying words or phrases, for an accommodation to the reader's ideas of correct expression; to any minister who may be tempted to this fault, we intimate, that it has the effect of subjecting him to the imputation of a species of levity, which breeds contempt. Certainly, every consideration which should relieve him from the charge of error, would proportionably expose him to that of vanity. But, whether it be error or vanity, the fault of wanton irregularity is attached to it.

"Under the operation of the sentiments which have been delivered, we should be especially grieved to hear of any ministers, that they make the services of the church give way to their own crude conceptions. We call them such, because it may be expected from experience of former times, that a practice so irregular in itself, would be generally found in

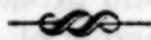
those who have the most moderate share of the knowledge and the discretion, qualifying for a judicious exercise of the authority thus arrogated. While we earnestly admonish all ministers against this assumption of a power not committed to them, we also exhort the laity to avoid encouragement of the delinquency, should it happen, and, much more, inducement to it. We know that the most intelligent and best informed lay members of our communion, if this license should be obtruded on them, would disapprove of it; and, if they did not complain in public, would mourn in private. Even of those who, in any way, might countenance the irregularity, we should hope, that they either did not know or did not recollect the sacred promises which would be hereby broken. And, on the whole, we announce, both to the clergy and to the laity, our utter disapprobation of the irregularity here remarked on; calling on every one of them, in his place, to give his aid to the guarding against the evil; both by persuasion, and by every other temperate expedient provided by the canons of the church."\*

"Considering the description of subjects on which we are now addressing you, it would be an omission, not to entreat you, to aid us in our endeavours to carry into effect the canons of our church generally; and especially the provisions made for the using of her services agreeably to the rubrics. And although this is a matter which belongs more immediately to the clergy; yet we think it not unworthy of the laity to discountenance deviations, if made by any minister in contrariety to his solemn promises at ordination. We, ourselves, are not only under a common

\* A Pastoral Letter to the Members of the Protestant Episcopal Church in the United States of America, from the House of Bishops of said Church, assembled in General Convention, May, 1808. See Journals of the Gen. Con. pp. 356, 357, 358.

weight of obligation with all the clergy; but make an especial promise at our consecration, of 'conformity and obedience to the doctrine, discipline, and worship' of our church. Now, one part of the discipline, is the looking to the maintenance of order by others, in those three departments. We have been sensibly affected by some instances of the breach of promises made to us, under solemn appeals to God, and invocations of the testimony of his church. We should hold ourselves wanting to our subject, if we were not now to declare our disappointment, and to invite to the irregularity the disapprobation of all persons, who entertain a sense of the obligations of integrity and truth. We do this the more readily, as there have not been wanting occasions, when displeasure has been manifested in the premises with good effect, by judicious lay members of congregations, on which the irregularities have been obtruded."\*

VIATOR.



For the *Gospel Messenger*.

ON RELIGIOUS TRACTS, AND SUNDAY SCHOOLS.

THE multiplied evidence of the usefulness of Religious Tracts in correcting evil habits, and of the influence of Sunday Schools on the morals of the rising generation, affords peculiar satisfaction to the Christian and the Philanthropist. What we now subjoin from the *Christian Observer*, is not among the least of these interesting occurrences. It is known to every person acquainted with England, that Fairs are held annually in many parts of that country, and afford a cheap, and fascinating amusement to the lower orders of Society; but, at the same time, they are known to exert a corrupting influence over the youthful mind. To correct, in some measure, a disposition in the young, for indulging in the riotous scenes, and vicious pleasures of these popular

\* A Pastoral Letter, &c. May, 1811. See Journals Gen. Con. pp. 369, 370.

exhibitions, and particularly the one annually held in the metropolis on St. Bartholomew's day, the "Religious Tract Society" published a tract adapted to the purpose, and the following extract from their report will show with what success:

"At the fairs in the metropolis and its vicinity, 105,000 tracts have been circulated. For this object a tract has been printed, entitled 'The Fair;' and 60,000 of these, and 2000 of a suitable placard, in addition to 5000 other tracts, were distributed at the fair in Smithfield last summer. Considerable as this number may appear, it was by no means adequate to the demand.—

"The tract published with a hope that it might, in some degree, counteract the evils of Bartholomew fair, by restraining the young people of Sabbath Schools, and others, from partaking in its idle and destructive amusements, was distributed among the children of the Fitzroy schools. They were given on the Sunday afternoon before the fair, accompanied with such general admonitions as might, under the Divine blessing, further the important object which we had in view. We have 600 children in these schools; 400 boys, and 200 girls; and, upon the strictest examination toward the close of the week, we found that no more than three girls and five boys had been to the fair; and that these would not have gone, had not their parents taken them. Two or three cases occurred, in which the children begged their parents not to take them, saying, that their teachers would be sorry to know that they had been, and that they were sure no good could be got by going. We have every reason to be satisfied, that the parents, in general, were suitably affected at this proof of our care, both of them and of their children; and that it had the effect of very generally restraining them from increasing the crowds who frequented that scene of all that is evil." F.

For the *Gospel Messenger.*

**OF THE MORAL AND RELIGIOUS  
CHARACTER OF THE LATE DR.  
BENJAMIN RUSH.**

“SUCH was the force of the example and pious principles, which he received at this time,” says his friend and eulogist, Dr. Ramsay, “that though he spent nearly all the remainder of his youth in Edinburgh, London, and Paris, exposed to every temptation inseparable from such great cities, yet he returned at the age of twenty-four years to his native country, with the same innocence of morals, which he brought with him from Nottingham, the scene of his boyish years.”

“In all the periods of his life he was remarkable for his attention to religious duties, and his reverence for the holy scriptures. He urges, in all his writings, the excellency of the Christian faith and its happy influence upon the social habits of the country. To his students he especially recommends it as one of the concomitant excellencies and subsidiary accomplishments of the profession. He omitted no possible occasion of attending upon church himself, and considered the observance of the sabbath, even as a civil institution, a most rational policy. On the sabbath he observes not only refection is given to those who are wasted by fatigue, but the idle are diverted from unprofitable or vicious amusements; they not only acquire pious sentiments, but contract those amiable and decorous habits which dignify and adorn private society. When men of conspicuous reputation neglected the ordinances of the sabbath, he considered them very justly as mischievous to the community; for men who impair the honest and decent manners of a state, are not less criminal than they who trample upon its laws and institutions.

“This trait in the life of Dr. Rush is the more to be remarked and commended as the religious character of

physicians, from whatever cause, is not held in very high estimation. The course of instruction necessary to form a medical practitioner, as it is almost wholly conversant with gross animal existence, with transient and perishable nature, must necessarily give a tendency to the mind, unless it be of vigorous and liberal temperament, towards materialism and infidelity, nor is the necessary mode of teaching the medical art, by which great multitudes are collected into populous and corrupt cities, at a time of life when the passions are wild and uncontrollable, calculated to counteract unfavourable impressions.”

The above is extracted from Sanderson’s Biography, in which most unaccountably no notice is taken of a fact too honourable to Dr. Rush to be passed over. It is, that he annually set apart so large a portion of his income as one-seventh to be applied to religious and charitable purposes. If we knew the whole amount thus disbursed, we should probably be gratified with an example of princely munificence rare indeed. And if we could ascertain the quantum of suffering alleviated, and of good to individuals and to society, thus achieved by one private individual, we should be deeply impressed with the importance of there being a general adoption of a practice which has the sanction of scriptural precedent, and which would render alms-giving, as it too often is, not a mere impulse, but a systematic, discriminating, easy, delightful, and in every respect profitable employment. Consider for a moment the effect upon our religious and moral institutions, and upon the whole class of the indigent. Were it the case that every man had his charity fund, and *that* so large as one-seventh or one-tenth of his yearly income, would any man be in the end more poor for thus giving to His cause who rules over all, and who has taught us, that “There is that scattereth and yet increaseth, and there

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is that withholdeth more than is meet, but it tendeth to poverty? The liberal soul shall be made fat, and he that watereth shall be watered also himself." N.

For the Gospel Messenger.

#### EXTRACTS ON PREDESTINATION.

"He has not told us who among you are to be saved, as he told Paul of the deliverance of his ship's company. This is one of the secret things which belong to him, and we dare not meddle with it. But he has told us about the ordained means, and we know, through the medium of the Bible, that unless you do such and such things, you shall not be saved. This is one of the revealed things which belong to us, and with as great truth and practical urgency as Paul made use of, when he said to the centurion and soldiers, that unless these men abide in the ship, ye shall not be saved; do we say to one and to all of you, unless ye repent ye shall not be saved; unless ye do works meet for repentance, ye shall not be saved; unless ye believe the Gospel of our Lord Jesus Christ, ye shall not be saved; unless ye are born again, ye shall not be saved; unless the deeds done in your body be good deeds, and ye bring forth those fruits of righteousness which are by Jesus Christ to the praise and glory of God, ye shall not be saved.

"We see no mark upon any of your foreheads. We possess no more than the Bible, and access through the Mediator to Him, who, by his Spirit, can open our understandings to understand it. The revealed things which we find there belong to us, and we press them upon you: 'Unless ye repent ye shall all likewise perish.' 'If ye believe not in the Son of God, the wrath of God abideth on you.' 'Be not deceived, neither covetous, nor thieves, nor extortioners, nor drunkards, shall inherit the kingdom

of God.' 'He who forsaketh not all, shall not be a disciple of Christ.' 'The fearful and the unbelieving, and the abominable and all liars shall have their part in the lake which burneth with fire and brimstone.' We can give you no assurance of its being the decree of God that any of you shall be saved. But we can give you the assurance, that you will be saved if you do such and such things.

"Whatever the employment be which takes you up, and hinders you from entering immediately on the work of faith and repentance, it is an alarming symptom of your soul that you are so taken up; and should the employment be an idle dreaming, and amusing of yourselves with the decrees and counsels of heaven, it is not the less alarming. Some will spend their time in inquiries about the number of the saved, when they ought to be striving for themselves, that they might obtain an entrance into the straight gate; and some will waste those precious moments in speculating about the secrets of the book of life, which they should fill up by supporting themselves and making progress through the narrowness of the way that leads to it. The plain business we lay upon you, is to put away from you the evil of your doings—to submit yourselves to Christ as he is offered to you—to fly to his atoning sacrifice for the forgiveness of your offences—to place yourselves under the guidance of his words, and a dependence on the influences of his Spirit—to live no longer to yourselves but to Him—and to fill up your weeks and your days with those fruits of righteousness by which God is glorified."

*Pride.*—Why is earth and ashes proud? Pride was not made for men, nor furious anger for them that are born of a woman; for pride is the beginning of sin, and he that hath it shall pour out abomination. *Eccl. ch. x.*

For the Gospel Messenger.

THE following is extracted from the invaluable work of Dr. Price on Prayer. I cannot but wish this excellent Essay were more known and read than it is. Although he was not a Churchman, I am glad to profit by the reasonings and reflections of this admirable writer.

PATER FAMILIAS.

#### ON FAMILY PRAYER.

“WITH respect to *family* prayer, I cannot help asking with seriousness and concern, where the religion of that family can be that never meets for religious worship? With what reason can such a family expect the blessing of heaven upon it? Is it not fit that those who live together in the same house, and are connected to one another by the closest ties; who in common depend entirely upon God, need continually his care, and are always receiving mercies from him; is it not fit, I say, that these should join together in owning their common dependence and obligations, in seeking that protection they need, and in paying homage to their great preserver and guardian? Can they imagine that they on the whole do equally well, whether they make conscience of this, or disregard it? Is it of no importance, that those who have children or servants under their care, should endeavour to teach them the fear of God, and do what they can to instil good principles into them; to keep them mindful of their duty, and preserve them from the greatest of all dangers; the danger of losing eternal happiness, and being undone for ever by guilt and irreligion? Is it incumbent on them to provide for their *bodies*; and ought they to take no care of their *souls*, of their reasonable and immortal part? But, how little care of this kind can be taken, and under what great disadvantages must children and servants lie, if those who have the direction of them, seldom

or never call them together to worship God? Surely that religion must be very careless, which extends not to our families, and suffers us to forget God in them. And we ought to remember, that a *careless* religion is likely to prove an *insufficient* religion. In a word, if the chief interests of a family are to be consulted, or the first of all the relations in which we stand to be regarded, family prayer is reasonable and proper; nor can any person deny this with any colour of reason; who acknowledges the obligation to pray at all. If, then, it is reasonable and proper, how can the stated omission of it be reconciled to a character of sound virtue? ‘Constant family worship (says the excellent Archbishop *Tillotson*) is so necessary to keep alive a sense of God and religion in the minds of men, that I see not how any family that neglects it can, in reason, be esteemed a family of Christians, or indeed to have any religion at all.’

“I know of no tolerable plea that can be found for the omission of this duty. There is no master of a family who should not be ashamed to say that he cannot find time, (suppose one quarter of an hour in every day) for one of the most important and reasonable of all works. And there have been so many good forms of prayer for the use of family worship published, that no one can plead want of abilities who is at all able to read.”

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#### EXTRACT FROM A REVIEW OF ORME'S LIFE OF OWEN.

ON leaving his royalist patron, Owen repaired, unknowing and unknown, to London, where he hired lodgings in Charter-house Yard. He had long been afflicted with religious depression, the termination of which is related to have happened about this period; and a detail has been carefully recorded of the circumstances. No Christian will wholly object

to narratives of what are familiarly known by the title of "religious experiences;" for in the operations of the Holy Spirit upon the human heart, and in the whole progress of conversion and sanctification, as in every thing else, there must be various stages, which, though not always well defined or similar in different individuals, may be often profitably noticed for the purposes of spiritual edification. As face answers to face in a glass, a judicious narrative of the doubts, the afflictions, the temptations, the discouragements, the hopes, the enjoyments of one Christian may frequently furnish to another some reproof, or instruction, or consolation, adapted to his own religious wants. But here, as elsewhere, there is often a sort of fashion which destroys much of the simplicity and utility, and sometimes tends to distort the truth of such narrations. Among certain religionists it is not enough that a man is producing the most hopeful fruits of piety, if he cannot relate exactly when the seed was deposited in the ground, the various difficulties which impeded its germination, and all the successive stages of its growth. In a large majority of the histories to which we allude, the reader is instructed to expect an initiatory stage of deep and perhaps protracted religious despondency, to be followed by a bright and sudden manifestation of Divine favour under circumstances perhaps of a very remarkable and unexpected kind. The sovereignty of God seems to be the chief lessons intended to be inculcated in these narratives, and sometimes, we fear, in a manner that tends to disparage the use of those ordinary means of religious improvement which God himself has appointed as the regular instruments of spiritual edification. Dr. Owen's early religious history is stated to have been attended with one of those remarkable providences, in which, though there is certainly nothing miraculous or enthusiastic, as in

Colonel Gardner's vision, and many similar narratives, there is an air of peculiarity not calculated, in our view, to afford all the instruction which many persons, we are aware, are accustomed to deduce from such phenomena. Our author thus relates the circumstances:

"The dawn of light was now at hand. The glory of the Gospel speedily dispersed his darkness, and produced feelings of joy and happiness corresponding with his former depression, and of which he never seems to have been altogether again deprived.

"During his residence in the Charter-house, he accompanied a cousin of his own to Aldermanbury church to hear Mr. Edmund Calamy, a man of great note for his eloquence as a preacher, and for his boldness as a leader of the Presbyterian party. By some circumstance, unexplained, Mr. Calamy was prevented from preaching that day: in consequence of which, and of not knowing who was to preach, many left the church. Owen's cousin urged him to go and hear Mr. Jackson, the minister of St. Michael's, Wood-street, a man of prodigious application as a scholar, and of considerable celebrity as a preacher. Owen, however, being seated, and unwilling to walk further, refused to leave the church till he should see who was to preach. At last a country minister, unknown to the congregation, stepped into the pulpit, and, after praying very fervently, took for his text, Matt. viii. 26, 'Why are ye fearful, O ye of little faith?' The very reading of the text appears to have impressed Owen, and led him to pray most earnestly that the Lord would bless the discourse to him. The prayer was heard; for in that sermon the minister was directed to answer the very objections which he had commonly brought against himself; and though the same answers had often occurred to him, they had not before afforded him any relief.

But now Jehovah's time of mercy had arrived, and the truth was received, not as the word of man, but as the word of the living and true God. The sermon was a very plain one; the preacher was never known; but the effect was mighty through the blessing of God." Pp. 27, 28.

The facts of this case are doubtless authentic, and may have deserved to be recorded; but, as we have already remarked, there is an air in the narration which by no means pleases us. The young clergyman, in his despondency, having, it would appear, no settled place of worship, either as a minister or a hearer, is persuaded to go "to hear" a zealous popular preacher; and so strictly with many of the congregation was it going "to hear Mr. Edmund Calamy," instead of going to worship God, that, when it was understood a stranger was to preach, "many left the church." Mr. Owen, however, remained; and this, notwithstanding the tempting bait of going "to hear Mr. Jackson, the minister of St. Michael's, Wood-street, a man of prodigious application as a scholar, and considerable celebrity as a preacher." We seldom augur much benefit from persons running "to hear" an "eloquent" preacher, instead of quietly attending their accustomed place of worship; but though Mr. Owen had, in the first instance, it would seem, been thus allured to Aldermanbury by Mr. Calamy's "eloquence" and "boldness," we should still have considered that his determination to remain where he was, in the house of God, notwithstanding the change of preacher, was such a proper mark of reverence for the service of the Almighty, and of a desire to be instructed by whomsoever God should send as his minister, such a befitting indication of faith, humility, patience, and genuine devotion, that we should have been fully prepared to learn that his hopes had not been disappointed, if we had not unhappily been informed, to make the narra-

tive more remarkable, that his reason for remaining was not founded on any argument of religious propriety, but was simply that he happened to be already "seated, and was unwilling to walk further;" and that even then the spirit of migration was suspended only "till he should see who was to preach." We will only say of this narrative, that whatever supposed instruction it may convey, it does not exhibit an example to be imitated.—*Christian Observer.*

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#### ADDRESS ON THE DEATH OF MR. DANFORTH BILLINGS.

WE have been much gratified by the persual of an Address on the death of Mr. Danforth Billings, which appeared in the Christian Journal for May. The author is, we understand, in his first year at the Seminary, and, we should say from this specimen, promises to be an "ornament and support" to the sacred cause to which he is about to devote himself. We may add, that it furnishes evidence, if any were wanting, of the utility of that institution. We regret that our limits permit only a short extract.

"The death which now holds our attention, is indeed the third, in which we have been interested as members of this seminary. In its consequences, it may not claim superior importance: but in its circumstances, none has come so near our own bosoms; in none has God seemed to us so emphatically to make darkness his secret place.

"Nor are the circumstances of the case less interesting to our institution *in general*. After encountering difficulties of various name; after exercising alternately the hopes and fears of its founders and its friends, it had at length settled upon a foundation, that

promised a state of peaceful prosperity. Already had it become an object of public solicitude. The church had turned upon it her maternal eye, and watched its growth with eager anxiety. In it she viewed a nursery of sons, and smiled at the increase of their numbers. She contemplated them as her future ornaments and supports; on their success her expectations rested; around them her hopes clustered. It is not, then, an exaggeration, to say, that the death of even one of our number is sufficient to throw a gloom around the hopes and prospects of our institution itself.

"Our friend met death as a disarmed enemy, and betrayed no emotions, but those of a firm trust in God. Follow him there, with confidence, and in imagination contemplate his disengaged spirit investigating the truths of God, unperplexed by the errors of man. Consider him, either as having already entered upon a better ministry than that for which he was preparing, or as resting with all the company of the faithful, in the certain and joyful anticipation of that hour, when, his corruptible having put on incorruption, and his mortal, immortality, he shall receive a crown of glory, and a harp strung to the exulting strain—'O death! where is thy sting?—O grave! where is thy victory? Thanks be to God, who giveth us the victory, through Jesus Christ our Lord!'"

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For the Gospel Messenger.

#### LETTERS ON HISTORY.

##### No. II.

Charleston, Dec. 1821.

My DEAR A.

I closed my last letter to you\* by a suggestion, that the periods of English History on which I had commented, abounded in illustrations of the Providence of God in the moral

\* See Gospel Mes. for May, p. 147.

GOS. MES.—VOL. I.

government of the World. I resume my pen to exhibit to you some views on the subject, which I do not remember to have seen any where. They are eminently fitted to rivet in the inmost soul, a deep feeling of awe and wonder: of awe at the power and wisdom of God, of wonder at the mysterious ways of his Providence.

Henry VIII., tyrannical, cruel, capricious; a contemner of all law human and divine, was succeeded by Edward VI., a youthful Sage, Christian and Philanthropist. Such a deliverance, a mortal might have supposed, would have been permitted to endure at least as long as the reign of his father. But the turbulent, unjust, and arbitrary administration of Henry, had been calculated to enlist very little of popular affection, either public or private, in favour of the Protestant system; although there was doubtless a settled conviction of its truth, in the minds of a large portion of the community. The short, but amiable and virtuous reign of Edward, was eminently fitted to touch the hearts of his Protestant subjects, with more than ordinary veneration and love for the Reformed Religion. In him, they beheld its principles and influence devoted to the cause of God and Man, to the welfare of themselves, and to the preparation of a better state of things for their children. They felt and experienced under his paternal government, that they were but a large family, and he not so much their king as their father and guardian and friend. Whilst they approved the cause in which Henry VIII. had engaged, and rejoiced at the emancipation of England from Papal thralldom, they saw nothing to admire or revere in him or in his administration of a Protestant Government. But, his son enlisted their reverence and affection, as well for himself, as for the Protestant scheme. The loss of such a Monarch, unless his successor had been much his superior, could have no other effect, than to consecrate his

memory in the hearts and minds of his people; and whilst they mourned over their misfortune, to create a more cordial and steady attachment to the Protestant cause. Had Edward been succeeded by a Protestant Prince, who, while he cared nothing and did nothing for religion, would have left his people both Catholic and Reformed, to the enjoyment of common rights as subjects; and of prosperity and comfort in social and domestic life, as individuals; the influence of his reign would have decayed, perhaps would have perished altogether. In like manner, had his successor been a Catholic, virtuous and amiable, discreet and sagacious, he would probably, by the wisdom and moderation of his counsels, have reconciled even Protestants to a Papal administration, and have seduced many of them again within the pale of the Romish Communion.

It seems probable that the Protestants in England had not yet become so decidedly hostile to Popery as was indispensable to the permanent good of the nation; for Henry had been equally unprincipled and tyrannical, after he became a Protestant, as he had been before. Edward, it is true, had engaged all their love for the cause of the Reformation; but who, except such a monster as Mary, could have planted in English breasts, a lasting feeling of horror, and a spirit of determined opposition to the power and Church of Rome? The short, but cruel and bigoted reign of Mary, whilst it endeared the memory of Edward, and the cause of the Reformation, to the reformed party in England, served, at the same time, to exhibit in bold and full relief, the persecuting and inhuman character of the Catholic Religion. Such a Monarch, such a Religion, and such enormities, presented a most striking contrast to the reign of Edward. However strange, therefore, it may appear, that a wise and benevolent God should have suffered a monster like Mary to have

succeeded a king, (if we may so speak, with all due reverence) "after his own heart," yet, when we look into the moral government of the world, we discover abundant reason for such a dispensation.

Let us pause here and contemplate that inscrutable wisdom of Heaven, which suffered the sceptre to be wrested from Lady Jane Gray, and herself to be brought to the block. How mysterious and unaccountable does this appear to the reader of History, who is accustomed to seek for, and who rejoices to discover, the divine hand, in the affairs of nations. Had a man, gifted with power to do as he pleased, exalted Mary to the throne and condemned her rival to the axe, we should have thought him a fool or a madman, or an atrocious criminal. But, in the sight of God, it would seem, that Lady Jane Gray was not necessary to the good of England. She was indeed eminently virtuous and amiable, and doubtless disposed to do her best for the welfare of her people. But though she was endued with all the Christian fortitude essential to an individual, she does not appear to have had the qualities of mind and character indispensable to a Protestant Monarch of England in that day. She was not gifted with that high-souled and virtuous ambition, with that lofty and dauntless courage, with that enlarged and politic wisdom, with that solid sense and admirable judgment, with that profound knowledge of human nature, and that singular aptitude for command, which distinguished Elizabeth beyond every Monarch of that age, not excepting Charles V., and Sixtus V., or even Henry IV. In the religious and philosophical sense, Lady Jane Gray was eminently good and wise; but she loved retirement, the pleasures of literature, private life and unambitious enjoyments too well, to have been the Queen, which her country needed. Hence her death which appeared so heavy a calamity,

and so mysterious a dispensation to the Protestants of that day, is seen by us to have been a blessing.

If man had been called on to decide, he would probably have allotted to Edward as long a reign as Elizabeth's, (45 years) and would have excluded Mary altogether. Had such been the case, England would have lost 33 years of Elizabeth's reign.\* Or, had he permitted Edward to fill the period actually allotted to him, he would probably have chosen Lady Jane Gray to succeed him, and have conferred on her a reign of thirty years. This would have narrowed the period remaining for Elizabeth, to twenty years. Now, it must be pretty obvious to every thoughtful reader of English History, that her people could not have safely spared a single year from Elizabeth's reign. Doubtless under the administration of Lady Jane Gray, the Catholics would have enjoyed toleration, with social and domestic peace, while the Protestants would have been favoured and rewarded, without resorting to persecution and confiscation against their Catholic brethren.

But England then required a Monarch more for the management of her foreign, than of her domestic relations. Her danger was chiefly from abroad. Could she have stood apart from the rest of Europe, and have pursued at her leisure, the mild and reconciling policy of Edward, and the liberal and benevolent scheme which probably Lady Jane Gray would have adopted, the loss of Elizabeth's reign would have been comparatively unimportant. But England was a member of the great body politic of Europe. She was one of the principal planets of the international system; and could neither exempt herself from the influence of others, nor annihilate the powerful action of her own character and resources on them. Hence it was in-

dispensable, that she should be ruled by a Monarch of wisdom and sagacity, of great energy of character, and of a lofty, independent mind, of principles unchangeably Protestant, of feelings singly and decidedly English. Such was Elizabeth, and such, as far as human foresight can avail, neither Edward nor Lady Jane Gray would have been. The age of Luther beheld the first struggle between the Catholics for ancient supremacy, and the Protestants for their newly discovered rights. That contest was confined to Germany; and fortunately for the latter, the ambitious schemes of Charles V. engrossed his almost undivided attention. But a far more eventful trial approached, when the bigoted and relentless Philip devoted the whole power of his empire to the extermination of the Protestants.—Perhaps no Monarch, who sat on the throne of England, before or after Elizabeth, was so happily fitted to rule her at that time. Such a Queen, and such a people, with their host of statesmen and warriors, were worthy of the cause, and every way equal to the crisis. They fought with a fixedness of purpose, a devotion of feeling, a fearlessness of danger, which Elizabeth only could have created, sustained, and governed. Without her, the United Provinces must have been crushed by the great power of Spain. Without her, and her glorious England swayed by her, the Protestant party, as far as mortals can judge, must have been annihilated. Without her, the grand results of the Reformation, instead of their final triumph in the thirty years war, (by the treaty of Westphalia in 1648) would probably have been postponed two hundred years.



The Gospel says nothing of the early life of the Virgin Mary, but what relates to the birth of Jesus Christ, that every thing might bear reference to him. *Pascal.*

\* Edward VI. 1546 to 1553. Mary 1553 to 1558. Elizabeth 1558 to 1602.

## Poetry.

To the Editors of the Gospel Messenger.

THE following beautiful lines appeared in a newspaper, since extinct, immediately after the bereavement they so feelingly describe. If you think them worth preserving in the Gospel Messenger, you will oblige me by their insertion.

A SUBSCRIBER.

## LINES

*Inscribed to the Memory of the late Right Reverend Bishop Dehon.*

I look'd—and a light on the Altar burn'd,  
Its beams were fed from fires above,  
Zion rejoic'd, and her face was turn'd  
In gladness to the realms above.

I look'd—and the light was lost in gloom,  
Death in its storm of darkness came,  
Zion was hush'd—and the rayless tomb  
Had quenched the fires that fed the flame.

I look'd—and a fount in brightness rose,  
Its waters flow'd with waves of peace  
To all who sought—it gave repose,  
And taught each bursting pang to cease.

I look'd—and the fount, whose waters gave  
Such requiem to the bursting heart,  
Had spent its last and brightest wave!  
'Twas sunk—'twas noiseless—all was dark!

I pray'd that the beam of that blessed night,  
The wave of that fount so richly dear,  
Might bathe my soul with its waters bright,  
And shine o'er the waste my bark must steer.

I wept—and I felt that the tears which roll'd,  
Were penitent drops which flow'd in this For happier worlds, my heart to mould,  
And seal its hope with a seal of bliss.

H—.

Charleston, August 8, 1817.

## Miscellaneous Intelligence.

## ADDRESS

*Delivered in St. Michael's Church, before the "Charleston Protestant Episcopal Sunday School Society," at their Fifth Anniversary, on Whitsun Tuesday, June 8th, 1824, by the Rev. Allston Gibbes, A. M. Assistant Minister of St. Philip's Church, Charleston.*

IF there be a scene on earth upon which the Divine Head of the Church deigns to look down with complacency and pleasure, it is that, my friends, in which we are now engaged. "Suffer the little children to come unto me, and forbid them not," (Mark, x. 14.) was the language of the sentiment that inspired him while he was conversant among men, in this sublunary sphere; and the addition of the subjoined declaration, that "of such is the kingdom of God," furnishes a pledge that he would not deem them unfit partakers of his present glorified state. Can we then doubt, that he condescends to view with approbation and favour, this anniversary celebration of an institution, of which it is the chief and noble aim to foster and cherish the interesting objects of his benevolence; to teach those whom he loved on earth to know him and to love him here; and thus to fit them to enjoy hereafter his society and his glory for ever.

Nor, I trust, is the interest inspired by the present scene less warm and pure upon the earth, than we are authorised to believe that it is in the courts of heaven. It is one which may justly challenge the approbation, and engage the affections of every friend to society, to his country and his species. The Christian, the patriot, and the philanthropist, may and must, with equal reason, rejoice in this jubilee of virtue and benevolence; they will unite with commingled ardour in sowing the prolific seed, and with a common hope expect the abundant harvest of moral good, of

which the present occasion is the harbinger and pledge, the harvest of virtuous and enlightened citizens, men and Christians.

To promote this charitable and praiseworthy design, is the purpose of our present meeting. We are come here to renew our annual inquiry of what has been done in furtherance of the great object which our divine master had so much at heart; and to give thanks to his name for the measure of success with which it has pleased God to crown our labours; to consider what may be done further in the same sacred cause, and to supplicate in its behalf the continued help of that spirit of grace, from which springs, and by which is perfected, every good work of man.

The excellent design contemplated by the Society, in whose cause we are here assembled, is probably known to the greater number of my hearers. It is, in brief, to provide the means of furnishing to the poor, and especially the children of the poor, and of others who may be unable elsewhere to obtain them, the elements of Christian knowledge, according to that form of sound words which is held by the Church of which they profess to be members, that so they may be trained up in the full assurance of the faith of their fathers, and fitly prepared for happiness and usefulness in that conscientious discharge of their duties to God and to society, for which nothing but the hopes and the instructions of Revealed Religion can adequately qualify them. The importance, nay, the necessity of the measures adopted for the promotion of this great and laudable end, by the Society whose fifth anniversary we now celebrate, in conjunction, or in harmony with others of similar character, in the establishment or support of Sunday Schools, may be supposed to have duly impressed themselves on the minds of all who have deemed these institutions deserving of their patron-

age; and, indeed, of all whose presence here on this occasion indicates the interest they take in the subject. It may not, however, be a useless or unprofitable exercise of your attention, if, in the discharge of the duty I have undertaken, I endeavour still further to enforce the importance of the charity in behalf of which we are assembled, by some considerations drawn chiefly from our own immediate circumstances, in relation to the means of education, and especially of religious education.

It is well known to all who have paid even a cursory attention to the course of passing events, that the subject of education has, within a few years, excited the reflections of the civilized world, in a greater degree than at any past period of time. It has attracted the notice, not of individuals merely, whom the prevailing spirit of philanthropy has roused to an increasing concern for the welfare of their fellow-men, but of every Christian government; and the measures which have been adopted, in most countries, by the ruling powers, whether intended to promote or retard the general diffusion of elementary learning among their people, bear decided testimony to the magnitude and importance which the object possesses in their estimation, since it has been every where deemed such as to claim their interference and regulation. I say, whether calculated to promote or retard the general diffusion of elementary learning, because it is certain, however unreasonable or incredible it may appear, that the measures pursued by some of the governments of Europe, in relation to this subject, are both calculated and intended to produce this latter effect, and to perpetuate the gloom of mental darkness which envelopes their benighted subjects. In those despotic governments, where hereditary usurpations and abuses are still upheld by the strong arm of power, the intelligence of the people is deemed,

and justly deemed incompatible with the undisturbed exercise of that arbitrary dominion, which founds its throne upon ignorance, and measures its exaltation only by the abject depression of the miserable beings whom it treads in the dust. But, even here the caution with which the faint glimmerings of that intellectual light which shines around on happier regions, are regulated or shut out, proves incontestibly its value and its power, in the estimate of those who guard with such jealous care the flood-gates of its entrance. In more fortunate countries, where the chains of former bondage have been burst by successful revolutions, and the interest and stability of the government are more nearly allied to the well-being of the people, efforts have of late years been made, and are still making, by public authority, to diffuse the benefits of elementary instruction, both moral and intellectual, through all orders and classes of the community. It was reserved for the present age to hear from a crowned head, the wise and benevolent declaration of the late King of Great Britain, that he wished every poor child in his dominions to be able to read the Bible. In accordance with this truly enlightened sentiment, are the prayers and the hopes of every friend of man, for every individual of his species in every region of the globe. That the earth may be filled with the knowledge of the Lord, is the first and most devout aspiration which the knowledge of him teaches us to utter; it is the first petition of the divine prayer which the Son of God taught his followers to repeat. The appetite for knowledge grows by what it feeds on; and they who have once tasted the precious gift, would gladly distribute the blessing to all nations. It is to this source we must look for all that yet remains to be done for the melioration of the condition of man, through those wide regions of the earth that still groan under the

joint and cruel dominion of ignorance and arbitrary power. Let but the light of knowledge pierce the veil of moral gloom that enwraps them, and every other good will follow in its train. It is to the same power, the irresistible power of education, that we must look for the progressive improvement of those portions of the human family, which have already advanced the farthest in the career of national prosperity, and against whose continued progress no barriers exist, but those which the imperfection of our fallen nature opposes.—These, indeed, must still exist in a greater or less degree; but all other obstacles may be overcome, and will be made to yield at last to the mighty force of moral and intellectual truth, operating by the instrumentality of education upon successive generations.

These, it must be admitted, are important truths, and I trust it will appear that they have an immediate bearing upon the circumstances of our own country, and on the occasion of our present meeting. It is true with respect to nations as to individuals, that the liberty of self-government is valuable only in proportion to the ability to use it aright; it will be productive either of good or evil, and become to its possessor either a benefit or a curse, accordingly as it is well or ill employed. It is a desirable power, only so far as there exists virtue to choose the proper objects of pursuit, and wisdom to devise and execute the proper measures for their attainment. Hence, the value of the free form of government which it is our privilege to possess, must be estimated by the degree of intelligence and virtue to be found in the people who are the source of power. Its success in promoting the happiness of those who live under it, nay, may I not justly add, its very existence depends on the sagacity of the people themselves to frame wise laws, and their willingness to obey

and enforce them when enacted. Should they, who are the ultimate source of all the laws, prove deficient in either of these particulars, it is clear that the true end of all government, which is the welfare of the governed, will not be attained; and even the power of self-government will eventually be taken from them. For no sooner does a free people manifest an incapacity to govern themselves, than there will be seen to start up bold and daring spirits, who want not either the ambition or the skill to rule them, and who will rule them with a rod of iron. Hence appears the importance and necessity to us more than to any other people, of employing every means of disseminating throughout the mass of society, and of implanting in the breast of every individual the seeds of knowledge and virtue, that so they may be duly qualified to exercise the most valuable of all rights, that of governing themselves, and of providing for their own happiness.

And what means, permit me to ask, can be imagined better adopted, or more effectual for the attainment of this primary, this indispensable condition of national and individual welfare, than the extension of the institutions of education, whereby the ductile minds of the rising generation may be stamped with the image of virtue, which is the more indelible as it is the more early impressed, and they may be trained up in those intellectual habits and pursuits which can alone make them good citizens and good men. Of the facilities which our country affords for education merely intellectual, I am now permitted to speak. The provision, both public and private, for this purpose, is very respectable, and is daily becoming more adequate to the momentous importance of the object. The elements, at least, of secular learning, may be acquired at little cost, or at a trifling sacrifice, by all who will be at the pains to seek them.

The establishment of public Free Schools in our own, and in other states, has brought them within the reach of all classes of the community, and bears gratifying testimony to the enlightened views which prevail among us on this interesting subject. But, our present concern is chiefly with the *moral* culture of the young. And this is a topic which, equally with the former, addresses itself with more peculiar force to the citizens of our republic, than to any other people. In most, if not all other countries but our own, some form of religion is established by the state, and public provision made for its support: and the system of religion so established, is naturally, and with great propriety, incorporated more or less into the public institutions for the purposes of education. Thus, the means of moral and intellectual discipline, in a measure more or less ample, are every where furnished by the same public authority, which provides the means of secular learning, and go hand and hand with them in forming the minds and habits of the young for the most important duties of life. But, in our country the principle of religious toleration, interwoven in our political constitution, forbids the preference of any one form of religious faith, and therefore excludes them all from the institutions of education which are founded by public authority, and which, in a great many cases, furnish the only means of education that are accessible to the children of the poor. A similar deficiency is necessarily to be expected, and is in fact found to exist in those Charity Schools which are supported by the bounty of private associations, comprising among their members, as commonly happens, individuals holding differing forms of religious faith and polity, and who cannot, therefore, reasonably be expected to unite in giving currency or precedence to any peculiar system of religious instruction.

And even in the private Seminaries and Academies, in a great majority of instances, the same effect is produced by a similar cause, the desire of conciliating the patronage of persons of dissimilar religious persuasions: the same studied exclusion of divine learning takes place, except so far as it may be generalized into a system comprising a few principles of moral truth common to all creeds, and from which, whatever is characteristic of each, is carefully and professedly rejected.

These circumstances of our peculiar national condition are brought to your notice, not with the most distant purpose of making them the ground of complaint. For, though it cannot be concealed that in their train lurk evils of momentous magnitude, yet it must be conceded that these are the necessary and inseparable consequences of that principle of national religious toleration which is, we trust, the parent of good more than sufficient to outweigh even these acknowledged and serious inconveniences.\* But, these views have

\* The subject here so lightly touched on, opens a wide and interesting field for speculation, and would lead, if I mistake not, to some very important practical results. The principle of national religious toleration, or to speak more accurately, perhaps, of a government entirely independent of religion in any shape, is like the whole of our national constitution indeed, an experiment yet in the hands of time. Its first effect evidently is such as has been stated above, to exclude religious instruction, except in the branch of ethics, from all institutions founded by public authority. Perhaps a natural, though a partial remedy for this unavoidable evil, for such it must be admitted to be, may be discerned in the growth of seminaries endowed by private munificence, and which being under no such restriction, are at liberty to adopt the course of instruction most congenial to the views of their patrons or conductors. The tendency to this result already appears in the actual state of many of the Colleges of this description, existing in different parts of the United States, which are subject to the control of individuals or bodies of men holding a common form of faith; though

been thus cursorily stated with the purpose of bringing before you, in somewhat of its due force, the irresistible argument naturally resulting from them in favour of the indispensable necessity of some other, and further means than those afforded by the common schools for the religious instruction of those whom the will of Providence has made dependent on your care for this, as for all the other blessings of life. How extremely meagre and inadequate must necessarily be the moral discipline and culture to be derived from such sources as have been described, may readily be imagined, and has been but too convincingly demonstrated by the testimony of past painful experience. The degree of ignorance respecting the evidence, authority and peculiar characteristics of our Christian faith, in which too many of the young have been, in time past, unhappily suffered to grow up to manhood, the religious indifference, nearly allied to infidelity, which is but too certainly consequent in after life upon such early neglect of instruction, or the bigotry of a blind and intolerant and superstitious adherence to the mere form without the spirit of religion, which, in the other alternative, is its probable offspring, these, with their necessary poisonous influence on the even in these the desire of conciliating different parties causes the peculiar doctrinal system, for the most part, rather to seek to ingratiate itself into the minds of the pupils, through the personal influence and weight of the Professors, than to gain an ascendancy by the instrumentality of any exclusive form of dogmatic instruction. But the ulterior effects of the state of things here adverted to on the character and well-being of the community, remains yet to be developed. The state of Connecticut, which possesses a very large school fund, seems to have pursued the policy of dividing it among the existing institutions of education, leaving their internal administration to the discretion of their respective conductors. Some other states have preferred the plan of establishing seminaries on the Catholic principle, and subject to the control of public authority.

moral character, and the well-being of individuals and of society, furnish painful and incontestable evidence of the utter inefficiency of that system, or rather, that want of system, according to which the young have heretofore been left to glean a scanty pittance of Christian knowledge out of the plenteous store of merely secular and intellectual learning, which it has been the aim of parents and teachers to provide so copiously for their use.\*

It furnishes but a small deduction from this statement, that the young are permitted to receive, in common with others, the benefits of the public instructions of the sanctuary, since these must necessarily be of a character not exactly adapted to the grasp of the immature understanding, or to their tender years, although they are, at the same time, productive of the most salutary and wholesome impressions on their susceptible minds. Nor can the small share of occasional catechetical discipline which they are entitled, and which they may be permitted, consistently with the pressure of other duties, individually to receive at the hands of their minis-

ters, possibly be such as materially to diminish that dearth of spiritual sustenance, under which, without some efficient auxiliary provision, they must inevitably continue to languish.

We perceive, then, under the circumstances which have been briefly adverted to, as resulting from our peculiar condition, the necessity, absolute and indispensable, of resorting to some other and more effectual means than such as had heretofore, until a late period, been found to exist, for imparting to the youthful members of our communion such instruction in the principles, precepts and authority of our Christian faith, as might fit them for the due and conscientious discharge, in after life, of their duties to God, their country, and the world: for implanting in their tender minds, at a season when they are most susceptible of the precious seed, every good and virtuous purpose, and every generous affection; and especially, for inspiring into their very nature those blessed hopes and consolations of religion, which alone can teach them where to seek their true happiness, and alone can enable them to find it. For the attainment of these high and holy ends, the Providence of God, for to no other source can we ascribe so inestimable a benefit, was pleased to direct the establishment of Sunday Schools, an Institution, of all others which the wisdom of man, under the guidance of divine grace, has ever contrived, the most congenial with the pure spirit of Christianity, the most conducive to its full and entire influence over the hearts and lives of its professors; and the most likely in its eventual consequences, to bring about the blissful and predicted era, when the knowledge of the Lord shall be spread over the whole earth.

Such an Institution, my friends, it is our happy privilege to have seen generally established through all the more enlightened countries of the globe, and fast spreading in our own;

\* This subject has of late attracted much attention in England. The views entertained of the duty of the Government in relation to it, may be inferred from the following extract: "Much has been said of the want of a more general and more efficacious system of religious instruction for the higher classes of society, educated under the public institutions of this country. With a due sense of the importance of what has been already effected, and without presuming to determine what ulterior measures might be adopted to accomplish all that could be reasonably desired, I shall observe only that no plan of education can fulfil the original intention of our national institutions, or, at least, the obligations which attach to them, which does not effectually provide the means of inculcating a knowledge not only of the evidence of the Christian religion, and of its peculiar and distinguishing doctrines, but also of the grounds upon which the Reformation and the Ordinances of the Church of England were established."—*Gray's Connection of Sacr. and Prof. Literat.* p. 4, 5. Lon. 1816.

and we have been already permitted to behold some of its first fruits, which warrant us in cherishing the most confident and gratifying hopes of a future abundant harvest of good, which shall redound to the glory of God, and the happiness of our fellow-men.

The length at which I have dwelt on the subject in the preceding remarks, forbids me further to pursue the inspiring theme, or to indulge in those expressions of gratitude to the author of this and every other good gift, and of thanks to the benevolent and unwearied agents, by whose disinterested instrumentality its benefits are weekly distributed, and hourly felt through all the haunts of poverty, in which, indeed, I should but echo the sentiments of all who have received, and of all who have witnessed the blessed effects of this most Christian and most excellent charity. Yet, I cannot forbear, in concluding, to express the hope, that those here present, if any such there be, who have until now been only admiring spectators of the progress of this divine work, will hesitate no longer to enlist themselves among the number of its patrons, and to contribute their pecuniary aid, if they cannot make it suit their convenience to lend their personal labours to the furtherance of a design which has in view the most unexceptionable of all purposes, the instruction of the ignorant and the young in the knowledge of their duty, and their preparation for usefulness and virtue in this world, and for eternal happiness and glory in the Kingdom of God.

And, to you, my friends, who have engaged in this work of charity with a zeal characteristic of the religion you profess, permit me to suggest the exhortation and accompanying assurance of one of those Apostles of our Divine Master, in whose steps you are treading, "let us not be weary of well-doing, for in due season we shall reap if we faint not. As we have,

therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." *Gal. vi. 9, 10.* How long we may have the opportunity, it is for us neither to know nor to determine; and that it may be short, the too recent and memorable dispensation of Providence, which transferred from her works to her rewards, from the faithful service of her Master on earth, to the perpetual glory of his presence in heaven, one of your most zealous and active co-adjutors, has evinced by the most painful evidence. Though she received not her recompense here, except in the approval of her own conscience, we trust in God that his promise has not failed, and cannot fail. So, if you meet on earth no other reward of your labours than the pleasure of doing good, and the applause of all the virtuous, we trust that your disinterested exertions have still a higher aim and a nobler hope, and that you need no other incitement to induce you to go and do likewise.

Extract from the Annual Report of the Sunday School Society.

"From the Reports of our Superintendents, compared with those of the preceding year, there is an increase, as will be seen in the following statement:

*Anniversary 1823.*

CHILDREN.

St. Michael's,	72	—white
St. Philip's,	180	white } 291
		111 coloured }
St. Paul's,	60	
St. Stephen's,	12	
		—435

*Anniversary 1824.*

CHILDREN.

St. Michael's,	107	
St. Philip's,	180	white } 432
		252 coloured }
St. Paul's,	104	
St. Stephen's	40	
		—683

1824.]

There is also an increase in the number of Teachers:

1823.

St. Michael's,	14
St. Philip's,	30
St. Paul's,	12
St. Stephen's,	3
	—59

1824.

St. Michael's,	14
St. Philip's,	38
St. Paul's,	13
St. Stephen's,	5
	—

70 Teachers.

The number of Members at present are 15 life, and 112 annual Members; being an addition of nine annual, and three life Members during the year."

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THE Fifth Anniversary of the "Charleston Protestant Episcopal Sunday School Society," was celebrated on Whitsun Tuesday, in St. Michael's Church, when an appropriate address was delivered by the Rev. Allston Gibbes, Assistant Minister of St. Philip's Church, and the Report of the Managers for the past year was read. Upwards of 200 children attended upon this grateful occasion.

The following are the Officers for the current year:

The Right Rev. Nathaniel Bowen, D. D. Bishop of the Diocess, (*ex-officio*) President.

The Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's Church, (*ex-officio*) 1st Vice-President.

The Rev. Christian Hanckell, Rector of St. Paul's Church, (*ex-officio*) 2d Vice-President.

Ebenezer Thayer, jun. Secretary and Treasurer.

*Board of Managers.*

Rev. Frederick Dalcho, M. D. and

Rev. Allston Gibbes, Assistant Ministers of St. Michael's and St. Philip's, (*ex-officio*.)

Daniel Ravenel, John W. Mitchell, and Ebenezer Thayer, jun. Superintendents of the Sunday Schools of St. Michael's, St. Philip's, and St. Paul's, (*ex-officio*.)

Rev. Mellish J. Motte, Daniel Hunger, Archibald E. Miller, Samuel Henwood, Lawrence E. Dawson, Thomas S. Grimke, James S. Johnson, Thomas Gadsden.

THE Fortieth Convention of the Protestant Episcopal Church in Pennsylvania, was held in St. John's Church, Norristown, May 11th, 1824. Our limits will not permit us to give, at present, more than the following extract from Bishop White's address:

"There may be no impropriety in again recurring to the subject of the Theological Seminary, so far as to express the opinion, that the interests of our church require the zealous support of its members, for the rendering of an efficient nursery of the ministry. When the question of a General Seminary, in comparison of many seminaries of the Diocesan character, was under consideration, the declared opinion of this Diocess was in favour of the latter. Your Bishop declared his concurrence in that choice. His opinion was founded on the danger, that the other might be productive of dissension. The reason has applied to the supporting of the contrary choice, from the time that it was found to be the sense, as it continues to be of the church at large; especially as the constitution provides for the establishing of local schools to any extent which may be thought advisable, and proportioned to the funds which may be obtained.

"The Domestic and Foreign Missionary Society has not been without efficiency, although it has been less than was expected; chiefly owing to

their having been since instituted, sundry missionary societies of a Diocesan character; the efforts of which are limited to their respective Dioceses. — Although the result is a deduction, as well from the demands on the general society as from the funds which would otherwise have been committed to its trust; yet it may reasonably be expected, that neither this diocese, nor any other, will cease to feel an interest in that more enlarged design, which comprehends the necessities of extensive countries within the United States, entirely destitute of ecclesiastical labours; and, in addition to this, the contributing of the aid of the American church towards those vast designs, which are in operation for the evangelizing of the world.

“It is, however, conceived by your bishop, that this object, however important, ought not to lessen the exertions of the diocese in favour of its peculiar institution, ‘The Society for the Advancement of Christianity in Pennsylvania.’ There are many parts of the state in which the administration of the ordinances, agreeably to the institutions of our church, is no more provided for than in the new states to the west and to the south of us. The good achieved by the society is, in one respect, a source of mortification to those who have the management of its concerns; as it presents continually before them an immense field of usefulness in the various quarters to which their efficiency is invited, while they are without the means of meeting the expectations which have been excited. Affiliated to this society is the Female Tract Society, who have made a small addition to their Tracts; although not recovered from the losses brought on them by a destructive fire, mentioned in the last annual address.

“Although the Bible Society is under the management of Christians of different religious denominations, yet

your clergy and very many lay members near the seat of its sittings, conceive of their church as having an interest in its success; on which account it may fitly be recommended on the present occasion to the patronage of this church.

“The Sunday Schools are still in operation in all the congregations of the city of Philadelphia, and in various other places. It is to be hoped, that this expedient for the extending of the influence of religion, will be more and more adopted. The society for the encouragement of that important object, having for some time devoted all the proceeds from collections in churches to the supply of books and tracts, have lately judged it sufficient to limit that destination to one-third of the proceeds, leaving the other two-thirds for the Sunday Schools of the churches in which the collections were made. The society have on hand a considerable number of tracts and school books, which may be had at low prices at the book store of their agent.

“The fund for the support of a future bishop, is in as good a state as prudent management and slender contributions can make it; and your present bishop conceives of it as a duty to present it to the view of the church on every annual occasion of conventional meeting.

“The corporation for the support of the widows and children of deceased clergymen, have still to represent, that there are but few whose families are now, or are in future likely to be benefited by the increase of their fund. They have lately taken under consideration the propriety of increasing the annuities, as permitted by their fundamental laws; and a determination on this subject has been reserved to an adjourned meeting, to be held within a few days.

“After the narrating of the facts called for by the object of this address, the thought occurs that the present may be a suitable period for

a brief retrospect to the past, and for a looking forward to what the future presents as a matter of duty.

"We are now at the end of forty years, which have passed since the organizing of our church in this diocese. In the times of the province our members had been always few, and in any vicinity beyond the limits of the city, not competent to provide for the administration of the ordinances, without aid from the other side of the Atlantic. During a portion of the revolutionary war, except within the limits already referred to, the sound of the gospel, in connexion with our services, was discontinued throughout the state; and the revival was very small at the said period of organization. When we contemplate the gradual increase which has taken place, as well in the number of the clergy as in that of the laity, including within both orders men competent to all the purposes for which religious communion has been instituted, it is a subject of gratulation; but attended by the circumstance, that it brings a heavy burden on our consciences in regard to the time to come; because of our knowledge of the fact, that the field of labour has been increased beyond proportion to the increase of our means. This is noticed as a motive to the excitement of the zeal of the clergy, and of the influential lay members of the diocese, without forgetting the interest possessed in it by him who ought to set an example of what he recommends. A church can scarcely be in any place near to which there may not be found a district, where there are people who would be highly gratified by opportunities of worshipping God agreeably to our services; and what is a more serious consideration, persons who, from destitution of means, are without public worship of any kind, and in an increasing dissoluteness of manners. To pay attention to persons of either description is surely one way in which we may

put in practice what our Saviour contemplated under the figure of going out to the high ways and the hedges.

"The same is an expedient for the lengthening of the cords and the strengthening of the stakes of our Zion: it having been found, in various instances, that there has been verified what was intended by the comparison of the mustard seed and its growth into a tree, under which the fowls of the air were to take shelter.

"Let it not be supposed, that there is lost sight of the difference between the provision of the means of grace, and the bringing of the persons so provided for, to be the subjects of its holy influence. There may be the body without the spirit—the form without the power. Nevertheless, in like manner as the apostle of the Gentiles asked, 'how shall they hear without a preacher?' so the principle may be extended to all the requisites of public worship: some by a remote, and some by a near and even necessary connexion. In all things which concern the subject, we should be occupied in planting and watering, looking with humble confidence to the heavenly Husbandman for the increase.

"With the hope that the present occasion will not be without a bearing on the important work, your bishop pledges the concurrence of his endeavours to the effect."

*Bishop Hobart*, of New-York. It was, a few days ago, announced in one of the Newspapers of this city, that Bishop Hobart, at present in England for the recovery of his health, was about to publish there, two volumes of Sermons. The reason for making this publication in that country, is thus explained in the Preface to the work:

"The publication of Sermons, in England, by an American Clergyman, may require explanation.

"It being deemed necessary by his friends, that the author of these Sermons, should enjoy a relaxation from the duties and cares of an extensive diocese and parish, and for this purpose should visit Europe, he followed the example, as he presumes, of most Clergymen under such circumstances, and took with him some sermons, not with any intention of publishing them, but in order to be prepared to exercise the functions of his Ministry in any case, should the state of his health admit, in which this duty might reasonably be expected from him. On his arrival in England, he found that, in various publications, some of them extensively circulated, the charge is alleged against the great body of the Bishops and Clergy of the Protestant Episcopal Church in the United States of America, of not faithfully inculcating the distinguishing doctrines of the Gospel; and the author is ranked by name among those who are represented as thus neglecting the great essentials of religion, and insisting chiefly on its mere externals.

"While he disclaims the justice of the charge, as it respects his brethren, he has felt it his duty, being thus publicly and particularly implicated, to vindicate himself from one of the most serious imputations which can be urged against a Christian Minister. And to this course he was also prompted by an earnest desire, that, as a Bishop of the American Episcopal Church, he should not appear to have departed from the doctrines of the venerable Church of England, to whom that Church is 'indebted, under God, for her first foundation, and for a long continuance of nursing care and protection.' The most effectual mode of accomplishing these objects, he conceived, would be the publication of Sermons which, in the course of his duty as a Parochial Minister, he preached to the congregations of which he has the charge."

THE Right Rev. Thomas Church Brownell, LL. D. D. D. Bishop of the Protestant Episcopal Church in Connecticut, has been unanimously elected by the Trustees, President of *Washington College*, an Episcopal institution, located in Hartford.

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A NEW Episcopal Church has been organized in the eastern part of the city of New-York, under the title of "The Rector, Wardens, and Vestry of All Saints Church," of which, the Rev. A. Clarke has been chosen Rector.

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Extract from a letter of the Collector for the *General Theological Seminary*, dated North-Carolina, May, 1824.

"In these two places, Newbern and Edenton, I obtained about \$2100, cash. The whole amount subscribed in North-Carolina will be about \$8000; of which, nearly *half has been paid*. In a circular which Bishop Ravenscroft gave me, in order to aid in the collection of subscriptions, he says: 'I am happy to be able, from a deep conviction of the supreme importance of the General Seminary to the peace and union of the Church in these United States, to recommend that institution to the fostering care of all, who wish, and pray, for the prosperity and peace of Zion.' "

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*Homily Society of St. Paul's, Philadelphia.*—The annual meeting of the Homily Society of St. Paul's Church, Philadelphia, was held on Monday, the 19th April, 1824, when a report of the proceedings for the past year was read, from which it appeared that more than 100,000 pages of tracts, consisting chiefly of the homilies of the church and the lives of her reformers, had been circulated during the year. *Chris. Jour.*

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*Protestant Episcopal Sunday School Society of New-York.* The

seventh anniversary of this society was celebrated in St. Paul's Chapel, on Wednesday afternoon, the 21st of April, 1824. The evening service of the church was conducted by the Rev. Henry U. Onderdonk, M. D. and an address delivered by the Rev. Dr. Lyell. The scholars assembled from eighteen schools, and exceeded 1300 in number, and were attended by their respective superintendents and teachers. Seldom has a more interesting scene been witnessed than the appearance of this large body of children, gathered together and fostered by this most inestimable charity. Their cleanly and cheerful looks, and the great propriety of their deportment, could not fail of interesting most deeply the large concourse of the friends of the institution, who were assembled on this occasion. *Ibid.*

**Georgia Convention.** The second Convention of the Protestant Episcopal Church in the Diocese of Georgia, was held at Savannah, on the 3d and 4th of May, 1824, and their proceedings have been published in the New-York *Christian Journal* for June. We should gladly have published them in the *Gospel Messenger*, if we had been furnished with a copy; especially as, by existing arrangements, that Diocese is, in some measure, connected with our own.



### Calendar for July, 1824.

- 4. Third Sunday after Trinity.
- 11. Fourth Sunday after Trinity.
- 18. Fifth Sunday after Trinity.
- 25. Sixth Sunday after Trinity; and St. James, the Apostle.



### EPISCOPAL ACTS.

#### ORDINATION.

By the Right Rev. Dr. White, Bishop of the P. E. Church in Pennsylvania. On Wednesday, the 12th May, 1824, in St. John's Church, Norristown, Penn. the

Rev. John H. Hopkins, Deacon, was admitted to the holy order of Priests.

#### CONSECRATION.

By the Right Rev. Dr. White, Bishop of the P. E. Church in Pennsylvania. On Monday, the 7th June, 1824, St. Matthew's Church, Francisville, P. was consecrated to the Christian Worship of Almighty God.



### OBITUARY.

DIED, suddenly, of Apoplexy, on Thursday, the 24th ult. Mr. EBENEZER THAYER, Bookseller, of this city, aged 56 years and 11 months. He was a native of Hampton, New-Hampshire, but for the last 34 years, was a constant and respectable inhabitant of Charleston. He was exemplary in the various relations of life, and particularly, as a husband, father, and friend. To his large and amiable family, his loss is severe and irreparable; and his active, long, and disinterested services as a Commissioner in one of the Departments under the City Council, will cause his death to be regretted as a public loss.

One of the most appalling evidences of the uncertainty of human existence, was seen in the death of this respectable citizen. At 2 o'clock of the day on which he died, while in the enjoyment of perfect health, he gave, as one of the Church Wardens of St. Philip's Parish, the necessary permission for the interment of a child, that afternoon; but before the child was buried, he was himself a corpse! Every occurrence in this world of sorrow, verifies some portion of holy writ. The present instance of mortality brings to our mind the awful truth of David's observation: "Truly, as the LORD liveth, there is but a step between" us "and the grave." 1 Sam. xx. 3.



### Literary Intelligence.

S. W. Meeteer, Baltimore, proposes to publish by subscription, a new edition of Saurin's Sermons, in 4 vols. 8vo. Price, \$12, in boards.

In the press;—Lives of the Ancient Philosophers, by Fenelon, Archbishop of Cambray, translated from the French, with Notes and a Life of the Author. By the Rev. John Cormack, A. M. Philadelphia.

Also; Sermons on the principal Events and Truths of Redemption. By John

Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New-York; in 2 vols. N. Y.

And, Sermons, by the late Right Rev. Benjamin Moore, D. D. Bishop of the Protestant Episcopal Church in the State of New-York, in 2 vols. N. Y.

### List of New Publications.

#### THEOLOGY.

Discourses on the Commandments, and the Sacraments of Baptism and the Lord's Supper, from the Lectures on the Catechism, by Archbishop Secker; with a Memoir of his Life, and his Sermon on Confirmation. Selected and edited by a Minister of the P. Episcopal Church in the United States. 12mo. 87½ cents.

We are constrained to express our regret that the Editor of this volume has presented to the public only a selection from the admirable Lectures of Archbishop Secker, instead of the whole, which would not have exceeded a moderate volume, and have been long wanted in an American edition. No sounder or safer guide can be recommended, especially to the young, for the study and understanding of that excellent Summary of Faith and Duty provided for their use by the Church.

Trinitarians Rational; a Sermon delivered in the Baptist Church, Augusta, Geo. on the 8th February, 1824. By W. T. Brantly, Rector of said Church. 25 cents.

#### MISCELLANEOUS.

Reports of Cases argued and determined in the Supreme Court, and in the Court

for the trial of Impeachment and the correction of Errors, of the State of New-York. By Esek Cowen. vol. 1. 8vo.

Sacred Geography, or a Description of the places mentioned in the Old and New Testaments; accompanied with three Maps. Adapted to the use of Schools and private families. By Thomas T. Smiley, Teacher, &c. 12mo. 75 cents.

A New General Atlas, comprising a complete set of Maps representing the grand Divisions of the Globe, together with the several Empires, Kingdoms and States in the world; compiled from the best authorities, and corrected by the most recent discoveries. Published by Anthony Finley. \$10.

Notes on Mexico, made in the Autumn of 1822, accompanied by an historical Sketch of the Revolution, and translation of official Reports of the present state of that country. With a Map. By a Citizen of the United States. 8vo. \$2 50.

A Journal of a Tour in Italy, in the year 1821; with a description of Gibraltar, accompanied with ten Engravings. By an American. 8vo. \$3.

The Substance of a Discourse delivered on St. Patrick's Day last in the Church of St. John the Baptist, in the city of Savannah, before the Hibernian Society of said city. By the Right Reverend Doctor England. Together with other proceedings of that day. 50 cents.

Hobomok, a Tale of early Times, by an American. 75 cents.

A Sketch of Connecticut forty years ago. \$1.

#### ERRATUM.

In the Number for June, p. 163, first column, line 21 from bottom, for 1823, read 1822.

#### TO CORRESPONDENTS.

P, Quandogue, and Reklaw, are received.

The amiable spirit in which *A Unitarian* has addressed us, would demand our ready attention to his Communication, giving the Unitarian view of the text from St. Paul's Epistle to the Corinthians, "we preach Christ crucified—to the Jews a stumbling block, and to the Greeks foolishness," did it seem incumbent on us. Whether we should find ourselves, on investigation, inclined to agree with our correspondent, in the criticism he has offered us, or not, we feel that it rather becomes us to refer him to the work in which the use of the text to which he has objected, appeared, and from which it was extracted into our work, with the single remark, that the great, and in our opinion all important doctrine of the atonement, may spare without material loss, the passage in question. It rests immovably, we think, on the broad foundation of the whole Scripture.